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ABSTRACT

Competency-based teacher education is a positive force for change which offers educators, university scholars, and students the opportunity to collaborate and to become meaningfully involved in determining the education process. To the culturally and linguistically different, it offers the hope that the monolingual, monocultural nature of American schools will change in ways that will allow them more equal opportunity. Competency-based education has two attractive features for the linguistically and culturally different: (a) it assures fairness because it is a collaborative effort involving the school and the community and (b) its evaluation method is diagnostic and prescriptive rather than judgmental. The Community, Home, Cultural Awareness, and Language Training (CHCALT) model is an example of a competency-based program designed to meet the needs of the linguistically and culturally different. The model was developed for Teacher Corps and is to be implemented in the School of Education at San Diego State University as a program for a Specialist Credential. The CHCALT teacher training model is divided into four basic components: (a) Philosophy of Education for the Culturally and Linguistically Different; (b) Sociocultural Awareness--Home and Community Based; (c) Oral Language and Assessment Techniques; and (d) Diagnostic and Prescriptive Strategies. (HMD)

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COMPETENCY BASED EDUCATION AND THE CULTURALLY DIFFERENT: A RAY OF HOPE, OR MORE OF THE SAME?

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Competecy Based Education (CBE) holds great promise for achieving the ideal of "equal educational opportunity" in the American school, while giving minority students a positive view of their cultural and historical heritage. An obvious and sad fact is that culturally and linguistically different groups in American society have suffered disproportionately from the cycles of poverty and limited opportunities. In order to break the cycles, educational systems need to become responsive in a comprehensive manner to the concept and ideal of cultural pluralism. Schools need to be organized to promote such an ideal. This will mean that school and school related programs in the areas of teacher training, curriculum development, and educational administration necessarily must become multicultural. The Competency Based movement, with its emphasis on performance and on collaboration among community, students, teachers, administrators and college professors provides an excellent strategy by which schools can begin to reflect and promote sub-cultural differences inherent in American society, rather than continue so vigorously to attempt their elimination to the detriment of minority students.

Competency Based Teacher Education (CBTE) has been described by advocates, "as the most significant lever for educational reform since Sputnik", and as "one of the most influential and important developments in this progressive effort to advance the process of schooling." Its critics, on the other hand, call CBTE "a multi-faceted concept in search of practitioners", "old

wine in new bottles", and "a good idea if you could figure out what it is". (Rosner and Kay, 1974)

The authors are convinced that the movement toward Competency Based Teacher Education (CBTE) is a positive force for change. It is a culmination of a series of change efforts in education which resulted from legitimate public demands for accountability, cost effectiveness, and relevance. The educational technology boom of the 60's also gave impetus to the CBTE movement. The U.S. Office of Education's support of the elementary model programs, the TTT, and the Teacher Corps led to more systematic program planning in teacher education, all of which gave rise to more field oriented professional preparation programs. Minicourses,,microteaching, computer assisted instruction programs, and many other individualized instructional approaches demonstrated well that instruction which permits students to proceed at their own pace is feasible and can be tremendously effective. Throughout, the emphasis has been on; (1) instruction tailored to specific student needs in relation to identifiable behavioral outcomes, (2) student evaluation as well as program evaluation based on explicitly stated objectives, and (3) a systematic over-all plan to achieve program ends. (Rosner, 1974)

An important feature of CBTE which grew out of the USOE effort is the notion of parity. The Teacher Corps emphasizes program development and implementation in collaboration with commonuity representatives, students, classroom teachers, school administrators, and college professors. Of all the developments, this is the aspect of CBTE that truly goes to the heart of the

organizational problems, and it is this key element that offers the greatest promise for improving schools and teacher training programs.

Past reform efforts in education have not responded to critical underlying questions and assumptions; what are schools for? What is the real world of the school? What is truly occurring in and around schools that has real meaning for Children And what should be occurring?

Are we preparing children for tomorrow, yesterday, or do we know? Do we act as though we even care? Then the host of equally serious questions related to -- which children are we educating for what? Do the Schools really assume, in form and practice, that all children are equally worthy? No, we think not. Reform efforts have focused on"knowledge", rather than on the effects which schools have on children. Educational reform attempts all too readily tend to ignore the powerful fact that schools shape and shape well, socialize and socialize well, and ultimately fit and fit well our young for the prevailing order of things, rather than for the best of worlds. Robert Engler called it "culture-breaking the young and developing loyalty to the social order." (Engler, 1968)

CBTE and Multi-cultural Education

CBTE offers a process by which educators, university scholars, community people and students can Collaborate and become meaningfully involved in determining the education process. This is one

important ray of hope on an otherwise dismal horizon because educators and schools have failed miserably to respond to the needs and demands of the culturally and linguistically different. There is no need here to dwell extensively on the well known litany of wrongs perpetrated on minority students by the typical white middle class oriented school. Experience with the reforms of the past -- whether recent or not so recent, whether Sputnik inspired or whatever, have demonstrated that the "conventional wisdom" simply does not work well in teaching the culturally and linguistically different. As a matter of fact, it doesn't work well even for the regular white child! Teaching and learning, to be successful, must be of interest to students. Student motivational styles can only be accurately deciphered if schools are made to "care" enough to find out who and what the backgrounds of their students are, both in terms of their social, cultural, and historical backgrounds as well as in ethnic statistical fact.

Given the multiplicity of ethnic groups in this country, the increasing national commitments to equalization of opportunity, and the assertion of ethnic pride in groups, educational systems cannot continue to ignore the impact and significance of the cultural differences of American society. They can't afford the luxury. They must acknowledge and accept in form and in practice what children learn and learn about in the home and community, as well as in the school. Learning goes on and goes on rapidly and well with all youth. It is only when the incongruities between school and the learning style of its clients are at great variance

that negative judgments about the place of its client in the school are made. That is called valuing. America's schools have chosen actively not to value cultural, linguistic, and racial differences. This is the crux of the major reform issue in our schools currently.

This country can no longer afford to continue the isolationism which created the monolingual, monocultural society of white middle class America. The schools must be restructured to meet the educational needs of the total society. Programs must be developed which will enable every child to communicate in at least two languages and to function in two cultures by the time he reaches his fourth year of formal schooling. Programs are needed that will enable students to become positive contributors to society in full conformity with their own cultural identities and in recognition of other cultures. This is important for all children. And it is only in promoting and practicing this ideal that the rights and needs of minorities -- of the culturally and linguistically different -- can be effectively responded to.

The Current Status of Equal Opportunity

In spite of a recent flurry of reforms and innovations, and large amounts of federal dollars spent on education, the schools remain remarkably unchanged. Books such as Teachers For the Real World and Crisis in the Classroom have very little, if any, effect on the nation's schools. Charles Silberman writes:

> the 1950's and 60's saw one of the largest and most sustained educational reform movements in American history, an effort that many observers .... thought

> would transform the schools. Nothing of the sort has happened; the reform movement has produced innumerable changes and yet the schools themselves are largely unchanged.

We are undergoing a period of extraordinary sociocultural history that demands a change in the very structure and function of schooling. (Purpel and Belonger, 1972) The demand for attainment of equal educational opportunity in this country will become the most serious domestic issue in the ensuing decade. (Arciniega, 1973)

The monolingual, monocultural society reflected in the curricula of the American school began to crumble when "Ethnic" America began to demand its share of the "dream of equality". The Black movement which began with the nonviolent bus boycott led by Dr. Martin Luther King in Montgomery, Alabama, in 1956: "el movimiento Chicano", which began with the march of the National Farm Workers' Association led by Cesar Chavez from Delano to Sacramento, California, in 1966 and the American Indians' protest for freedom of government control, for cultural identity, and for linguistic ties with their own speech communities, these have demonstrated that the culturally different people of this country will not tolerate inequality any longer.

A recent review (Arciniega, 1973) of research and development efforts aimed at the culturally different in this country shows two different points of view concerning what constitutes equality, (1) the "equal access to schooling view" and (2) the "equal benefits view". The equal access to schooling view, which preceded the

equal benefits view, contends that equal educational opportunity is provided when all segments of the population have an equal opportunity to compete for the benefits of the educational system. Thomas Green (1971) summarizes this view by saying that:

> there be provided for every person within the society some school with approximately comparable curricula, facilities, staff, and management. If there are children for whom no school at all exists, then those children do not have equal educational opportunity. Moreover, if the schools available for some are significantly deficient, then the children who attend those schools do not have equal educational opportunity.

To put it another way, equal educational opportunities are provided when there is equal access to the school for all, and when all schools are roughly equal in staffing, instructional materials, and physical facilities.

As Coleman (1966) notes, this notion of free education assumes the non-existence of inequalities in opportunities because of low economic status and ignores the problem of the poor staying in school beyond the age of employment. Second, it is assumed that somehow through simple exposure to the common curriculum, equal opportunity will be provided. The school is placed in the passive role of being responsible simply to make available the opportunity to learn. The task of benefiting from the opportunity is left to the child.

The equal benefits view, on the other hand, focuses on the benefits derived from schooling. Equality exists only if there is an equal opportunity to benefit from schooling and not merely an equal access to schooling itself. This is not to say that the range of achievement should be at the same level for all, but rather that it should be at about the same level for the various groups being served

by the system. In order to achieve this goal, it may well necessitate unequal allocations of resources as well as substantial increases in accessibility to the opportunities of the school. This position is the basis for recent Supreme Court decisions.

Given the notion that equal educational opportunity is only provided when equal benefits can be derived, there are two divergent approaches concerning how minority groups can best achieve equal benefits from the school system. One is by attempting to overcome the negative effects of their "deprived environments", and the other is by focusing on the school environment itself. The former is reflected in the "compensatory education" efforts designed to compensate for the inadequate learning environments of the home and communities of the culturally and linguistically different children and to acculturate them into middle class values and standards of behavior. The latter acknowledges the home and community of children as a viable learning environment and promotes cultural and linguistic differences of children as positive values for education.

Compensatory education is what has prevailed in this country's effort to provide equal educational opportunities and equal benefits to children from culturally different groups. Equal benefits for the Chicano, the Black and the Indian will not occur in a system that attempts to make them over into the image of the white middle class society.

If America is to fulfill its dream of equality, it must begin with schools that promote and reflect a cultural pluralistic society. The schools and universities of this country must re-structure themselves to provide students with basic knowledge,

basic skills, and political awareness to enable them to derive equal benefits -- to function effectively and contribute to American society as functioning members of their own cultural and linguistic communities.

CBE As A Vehicle for Equal Opportunity

The Competency Based Education movement offers educators a way to bring about equal educational opportunities for the culturally and linguistically different if, in fact, the collaboration principle that CBE advocates is truly adhered to. CBE, as noted by Bloo involves the identification of competencies which are stated in terms of behavioral objectives which the student must master. Competencies are constellations of related behavioral objectives. In competency based education, mastery of competencies is the goal. Time and method vary and are tailored to meet individual student needs.

An advantage of CBE is that evaluation of achievement is in terms of observable behaviors. Behavioral objectives state explicitly:

(1) what behavior is to be performed by whom,
(2) when the behavior is to be performed,
(3) the conditions under which the behavior is to be performed,
(4) the proficiency level which is acceptable.
(5) the time permitted to bring about the behavior.

Knowledge of all these factors provides considerable security and assurance of fairness for the learner. The learner knows exactly what is expected. The statement of conditions under which the behavior is to occur assures fairness and validity of assessment. Additionally, the conditions of the objective assure that the teacher

will have the necessary materials and instruction plans prior to the time when the behavior is expected to occur.

Another attractive feature of competency based education for the culturally and linguistically different learner is the manner of evaluation. Evaluation in CBE is based on whether or not behavioral objectives which comprise specified competencies can be adequately performed. Since any one competency is a constellation of behavioral objectives, it is clear that the purpose of evaluation is not to decide if a learner is "competent" or "incompetent", but rather to diagnose and prescribe what behavioral objectives need additional treatment before mastery is achieved. Since evaluation in competency based education is differentially diagnostic, the term "incompetent" is not relevant in competency based education.

CBE Assumptions, Implications, and Whither?

Given the unacceptable state of the art in present school and teacher training programs and the promise which CBE holds for improving it--Where Are We? Where Do We Go From Here? In reviewing the variety of CBTE programs, it is safe to conclude that, measured in terms of the issues we have raised, little has actually been done. The impact of CBE, for example, on the issue of equalizing opportunities for Chicanos, Blacks, and Native Americans has, at best, been minimal. Some even argue that it has been counter-productive, because the really tangible results of CBTE programs have been in methodological and professional-technical areas, rather than in the more important concerns related to school organizational pathologies. The principal reasons--the CBTE movement to date has failed to live up to its

early promise is related to: (1) the continuation of old value assumptions, (2) the unwillingness to effect the really major changes in school organizations required, and (3) the flat refusal of universities and school districts to substantially collaborate with, and to meaningfully involve the community, students, teachers, and teacher organization groups in the business of education.

Regarding value assumptions, CBTE "model programs" have taken the "redo" approach by repackaging existing courses in behavioral objective form. This approach fails to re-examine the basic assumptions of traditional programs which they are purportedly attempting to change. To "redo" in behavioral objective form, the same old thing may yield a more attractively packaged package, but will transform neither the utility nor the effects on students.

What must be grappled with is how best to meet the needs of culturally different children taught by culturally deficient educators. (Aragon) Related to the previous discussion on equal benefits, the issue becomes one of how do we move toward equal educational opportunity, in an equal benefits sense, along cultural pluralistic lines, rather than compensatory education ones.

The negative consequences of compensatory education approaches have been dwelled upon extensively by Arciniega and others. (1973) The important point is that approaches which define the problem in terms of cultural and linguistic handicaps are doomed to failure.

The problem is with the schools and it is the schools that must be the focus for change. Both school districts and teacher training institutions must face up to that hard fact.

The implications which flow from accepting the culturally pluralistic paradigm alternative are extensive and far-reaching. It means, simply put, that in the case of the Chicano-Anglo school environment situation, schools would need to give equal status and prestige to both languages, both cultural heritages, both histories and their worth on an equal basis. This would require the commitment and the involvement in a meaningful way of teachers, administrators, and counselors in developing curricula based on the use of both languages and cultures ambidextrously, and interchanbably in the classrooms, in the communications of the school, and in the co-curricular activities. School personnel ideally would be bicultural and active promoters of cultural pluralism. Students graduating from such schools could anticipate being able to learn how to function, and function well, in two cultural modalities. This means that all students, upon completion of the school program, would be able to speak, read and write in both languages, and, most importantly, they would be able to learn academic conceptual material in either language more effectively. One of the most beautiful benefits to be derived from such a system is the creative ability to approach problem solving activities with a built-in repertoire of cultural perspectives to bring to bear on the situation. This is what's involved when we talk about eliminating incongruities between the cultural life styles of ethnic minority students and current schools. Even the best of CBTE programs have

incompletely addressed that issue. What is troublesome about this is not only their failure to deliver, but most seriously, the apparent lack of real commitment to deal with these cultural pluralistic concerns in design and conceptual rhetoric.

The "Fathers of Competency Based Education" have consistently dismissed the pleas of ethnic scholars to account for the lack of commitment to cultural pluralism as simply being the "cries of anguish of those poor estranged disadvantaged".

Good CBTE programs have usually addressed program design from one of two approaches; (1) the assessment of student needs or (2) the delineation of teacher role(s). In the needs assessment approach, attention is given first to the perceived needs of students in the schools. Once those needs are identified, then an attempt is made to organize the teacher training program in the university which can best produce the type of teacher determined to be best able to meet those identified needs. The tasks of program design, resource allocation, and management implementation flow from the initial researching of target-client needs.

In the identification of teacher role(s) approach, the first step is to examine the role(s) which effective teachers of target-school children will be required to play. The idea is to agree on what skills and competencies teachers need in order to function effectively in (1) the teacher as community liaison role, (2) the teacher as ethnic model role, (3) the teacher as subject matter specialist role, (4) the teacher as multicultural education specialist role, etc., etc. University teacher training programs then are shaped to provide the training needed to produce teachers able to function well in those role(s). These, of course, necessarily have to be

consistent with the perceived needs of the target community. The major problem with these, as well as the re-packaging approach is that without a commitment to cultural pluralism and to changing schools to reflect what "should be" measured in culturally pluralistic terms, rather than "what is", little will change. Until schools, universities, communities, and teacher organizations have established viable collaborative linkages in order to bring about a state of cultural pluralism in the schools, no authentic change can come about. Competency Based Education will become another "significant" educational reform effort that failed to have any effect on the process of schooling in this country.

The reality of school business is that nothing really changes without major ideological reform. None of this should be interpreted to mean that the authors do not view CBE as a healthy and promising innovation. Our quarrel is with the nomenclature of the system being built to deliver on that promise.

A Design for Teacher Training in Multi-Cultural Education

A teacher training model -- Community, Home, Cultural Awareness and Language Training (CHCALT) - is an example of a competency based program which attempts to work from some of the basic assumptions discussed above regarding education for the culturally and linguistically different. The CHCALT model was developed for Teacher Corps and will be implemented in the School of Education at San Diego State University as a program for a Specialist Credential (an advanced California teaching credential which goes beyond an elementary or secondary credential) in Bilingual/Cross-Cultural education. Program requirements are stated in terms of competencies

and perfcrmance objectives. Competencies were identified and objectives were developed after consultation with members from the varicus target communities to be addressed by the program. Students, professors, teachers, and administrators provided assistance in the programatic aspects of the various components of the program. The program implementation will involve a strong emphasis on activities in the life of community members. (The program will be offered for specialization in Mexican American, Afro American, Asian American and Native American cultures), as well as classroom activities in the community. Teaching competencies include developing performance criteria, teaching strategies and measurement techniques which are culturally and linguistically appropriate. These classroom skills will be complemented by the experiences in the community life style. The components of the program are outlined below.

Program Goals

The Bilingual/Cross-Cultural (BCC) Specialist candidate will be a teacher who has previously received training in educational philosophy and methods in order to obtain a Single Subject or Multiple Subject Credential. In the Specialist program candidates will receive specialized training which will (1) enable them to accept the educational validity of a bilingual/bicultural pupil's home and community learning environment, and (2) provide them with strategies to build on that learning environment toward a meaningful and useful education for the pupils.

After completion of BCC Specialist Credential requirements, the candi will value:

--Self-concept as a primary element in the education of the culturally and linguistically different.

--Language as a special dimension in the education of the culturally and linguistically different.

--Language differences as representing valid means of communication, as opposed to the "language deficient" point of view.

The candidate will acquire:

--A philosophy of education for the culturally and linguistically different.

--Sociocultural sensitivity -- home and community based.

--Assessment techniques for oral language as a diagnostic tool in the education of pupils.

--Language behavior objectives and instructional strategies to fulfill these objectives.

--Strategies for (1) developing culturally and linguistically appropriate performance criteria (2) diagnosing performance (3) evaluating materials (4) adapting materials and strategies.

Community, Home, Cultural Awareness and Language Training: An Outline of the Model

The CHCALT teacher training model is divided into four basic components: (See Figure 1)

I Philosophy of Education for the Culturally and Linguistically Different.

II Sociocultural Awareness -- Home and Community Based.

III Oral Language and Assessment Techniques.

IV Diagnostic and Prescriptive Strategies.

The first phase of the CHCALT model introduces candidates to the study of culture from a multi-disciplinary perspective -- anthropological, sociological, psychological, aesthetic, linguistic and historical. Phase two, the Sociocultural Awareness component, is completely community based and provides candidates with the opportunity to observe and to experience life in the community of the culture they select.

Equipped with a multi-disciplinary perspective of culture and actual experience in the life of the community, candidates are prepared to approach phase three of the model, Oral Language and Assessment Techniques. This component involves a thorough understanding of the cultural and community context of children's language and the role of language as a means of communication, transmittal of culture, and sociocultural identification. In phase four, Diagnostic and Prescriptive Strategies, candidates acquire the skills to adapt and devise diagnostic tools and methods of prescription which are specifically suited to the needs of the community and the culture of the children they will teach.

The competencies which comprise each component of the model are listed below.

CHCALT I. PHILOSOPHY OF EDUCATION FOR THE CULTURALLY AND LINGUISTICALLY DIFFERENT (See figure 2.)

A. Anthropological Perspective.

1. The ability to apply a relativistic and holistic approach to the study of culture.

2. A knowledge of the patterns and factors associated with cultural change and diversity.

B. Sociological Perspective.

1. An understanding of the role and diversity of social, economic and political patterns in culture.

2. An understanding of the functions and effects of kinship and nonkinship associations in culture.

C. Psychological Perspective.

1. An awareness of the integrated nature of behavior and culture -- the effect of cultural child rearing practices on attitudes, and attitude's effect on cultural behavior and customs.

D. Aesthetic and Spiritual Perspective.

1. An understanding of the spiritual and ethical values of men as they relate to religious beliefs and practices, social and political structure, and cultural behavior.

2. An understanding of aesthetic expression as a reflection of man's spiritual and ethical values.

E. Linguistic Perspective.

1. An understanding of language as a tool in the transmittal of cultural behavior and attitudes.

F. Historical Perspective.

1. A knowledge of the history of ethnic America with special emphasis on social and cultural factors.

This component forms the philosophical basis for the professional preparation as a whole. It provides candidates with a multi-disciplinary theoretical framework for understanding the dynamics of culture in general, so that they will be able to experience life

in the target community culture with an objective, relativistic, and holistic attitude. Candidates will be able to look at themselves as members of their own culture and the members of other cultures as each having learned a prescribed set of behaviors, roles and values. Candidates will understand the magnitude of the learning which any child has achieved, and will achieve, independent of the school. Candidates will confront the need for integrating the learning process which is to be facilitated by the school with the learning process which is a central part of the individual's life within any given culture or cultures.

In order to achieve this understanding, candidates will look at culture from the perspectives of anthropology, sociology, psychology, aesthetics, linguistics and history. They will learn the factors which determine the development of different cultural behavior beliefs, and feelings. Candidates will study the factors which influence the evolution of social, political and economic structure and how these in turn influence cultural patterns of behavior. An examination will be made of the effects of child training practices on the behavior of individuals in a culture and the factors which influence the choice of these practices. Candidates will understand the role of art in reflecting the spiritual political and social culture of people and the role of language as a force of its own in holding and maintaining culture. In addition, candidates will establish for themselves a framework for studying the history of ethnic cultures in the United States through independent research and analysis.

CHCALT II. SOCIOCULTURAL AWARENESS (See Figure 4)

A. Home-Family Relations.

1. A knowledge of influences and patterns of family structure and role definitions in the target culture community.

2. An awareness of how bilingual/bidialectal/bicultural influences affect and differentiate learning styles.

3. A knowledge of child rearing practices in the target culture community and their effects on behavior.

B. Community Culture.

1. A knowledge of the structure of the community culture and the role groups within it.

2. A knowledge of the functions and relationships among the schools and other institutions of the community.

3. A knowledge of how home and community environment affect and differentiate learning styles.

C. Cultural Heritage/Contemporary Life Styles.

1. A knowledge of the cultural and historical development of the target culture, including influences of the generic culture.

2. A knowledge of contemporary values, social and political activities, issues, and leaders in the target culture as they influence education.

D. Personal Awareness (Self-Development).

1. A knowledge of skills in interpersonal effectiveness and personal development.

2. The ability to deal with conflict and confrontation.

3. An awareness of self in relationship to one's own culture and to other cultures.

The sociocultural awareness component is completely community based and incorporates field activities which will provide candidates with the opportunity to observe and to directly experience life in the community of the culture they select. As the competencies listed

above indicate, the candidates' knowledge of culture will be integrated with an understanding of the home and community context of culture and with an understanding of how they relate to other cultures within the framework of their own cultural background.

- The field experiences will provide opportunities for observation and participation in the current life styles of the target culture selected by the candidate. Along with customs, attitudes, and values which are characteristic of the culture, candidates will observe family relationships and child-rearing practices.

- The emphasis in this component is to provide skills that will enable candidates to communicate in a realistic manner with the target population and to develop positive attitudes about the people and their living styles.

- A strong awareness of self, and of self in relationship to one's own culture and to other cultures, combined with the development of skills in interpersonal relations and communication, is also an important part of the Sociocultural Awareness component. Not only will these skills enable the candidate to communicate more effectively with the community, but they will provide a background for creating an environment in the classroom which will lead to pupils' achievement of improved skills in interpersonal relationships, self-development, and positive self-concept.

- Candidates will study the historical and cultural background of the target culture. Information gained about the cultural-historical heritage of the target culture will further enhance the understanding of the current life styles of the community and provide resources for the selection of materials which will be culturally relevant to the children they will teach.

In addition candidates will learn about the current values and issues in the target culture and will look at these in terms of their relationship to educational needs and education policies.

CHCALT III. ORAL LANGUAGE AND ASSESSMENT TECHNIQUES (See Figure 5)

A. Communication and Teaching Vocabulary

1. The ability to conduct classroom and school activities in the target language and to communicate effectively with members of the community in the target language, as appropriate.

B. Social Function of Language.

1. A knowledge of the functions and variations of regional and social dialects within language systems and familiarity with dialect features.

C. Linguistic Characteristics.

1. A knowledge of the linguistic features which comprise the target language and how they are contrasted with parallel features of Standard American English.

D. Diagnosis of Differences, Dominance and Comprehension.

1. The ability to diagnose and evaluate individual language learning needs and to utilize effective testing methods and procedures in a bilingual/bidialectal situation.

Equipped with a multi-disciplinary perspective of culture and actual experience in the life of the target community, candidates can achieve in phase three of the model a thorough understanding of the cultural and community context of pupils' language and the role of language as a means of communication, transmittal of culture and sociocultural identification.

A knowledge of the linguistic characteristics of the target language as compared to the characteristics of Standard American English (SAE) is a prerequisite to oral language assessment. As a further

foundation for evaluation, candidates must know how to use the language effectively and must be familiar with the form which that language takes in a given community. They must know the social characteristics of the language and be able to use the oral language of the target community in a manner which recognizes its sociolinguistic requirements.

These competencies will provide candidates with the ability to evaluate the oral language performance of pupils in the target population, determining dominance, degree of comprehension and needs for language instruction, as a basis for classroom placement and individualized prescription. This component will further provide candidates with a positive attitude toward language differences and enable them to utilize the language children bring to school as a basis for expanding their linguistic ability and reinforcing a positive concept of self, home and community through that language. Candidates will learn target language vocabulary necessary for conducting classroom and school activities in the target language.

CHCALT IV. DIAGNOSTIC AND PRESCRIPTIVE STRATEGIES. (See Figure 4)

A. Individualized Instruction.

1. A knowledge of how individualized instruction accommodates different learning styles and how to use strategies of individualized instruction.

B. Small Groups and Peer Teaching.

1. The ability to utilize paraprofessionals, community members and community resources in the diversification of classroom strategies, the facilitation of individualized and group instruction, and other teaching.

2. A knowledge of small group process.

C. Performance Criteria.

1. The ability to establish realistic performance criteria in a bilingual/cross-cultural classroom.

D. Relevant Diagnosis.

1. The ability to use and devise criterion-referenced tests which are culturally and linguistically appropriate.

E. Teaching Strategies and Relevant Materials.

1. The ability to use and devise instructional strategies which are culturally and linguistically appropriate for achievement of performance criteria.

2. A comprehensive knowledge of recent research findings, available materials and curricula for bilingual/cross-cultural teaching techniques, and how to adapt and utilize these resources.

F. Planning and Program Strategies.

1. A knowledge of skills required to serve as a bilingual/cross-cultural resource agent.

2. A knowledge of cross-cultural problems in educational measurement, in educational research, in using educational research results to make policy decisions, and in educational evaluation; and a knowledge of how to critique educational measurement and evaluation studies from an ethnoscientific point of view.

This component allows candidates to translate the knowledge and skills gained in the first three components into specific classroom strategies and activities. As the competencies listed above indicate, effective learning experiences for culturally and linguistically different children are based on individualized teaching strategies which can only be accomplished through a series of techniques designed for each individual child.

Individualized instruction is essential in providing learning experiences which will be meaningful for culturally and linguistically different children. Not only do these children come to school with

a wide range of linguistic ability and varying degrees of bilingualism or bidialectalism but each individual child has his own set of learning styles which cannot be accommodated with one method of instruction.

Candidates will apply their understandings of how home, community, and cultural and linguistic factors influence learning stages, abilities, and behaviors of children in order to gain skills in identifying these patterns in individual children.

In order to develop skills in adapting and devising materials for individualized instruction, candidates are provided with an opportunity to learn competency based techniques in establishing performance criteria, designing diagnostic criterion-referenced tests, and developing instructional strategies based on these instruments which will provide meaningful and effective learning experiences for individual and group situations. Candidates will also become familiar with current research findings, and existing materials and curricula designed for the bilingual/cross-cultural classroom.

In addition to strategies for the classroom, candidates will learn about the components of bilingual/cross-cultural programs, skills needed to implement a program, and how to involve community members in a program.

They will also acquire knowledge of educational measurement and research, and of cross-cultural problems in educational research. They will learn how to apply research information and how not to apply it in making their own educational decisions.

Conclusion

The model described above is of course, not the only answer to multicultural education in Teacher Training. The salient features of the CHCALT model — the strong emphasis on field based activities, the philosophical approach to the study of culture, the socio-cultural awareness, the emphasis on oral language and assessment, and the provision for culturally appropriate strategies for diagnosis and prescription — are offered as important areas to be reflected in any teacher training program which is fully committed to providing a <u>positive</u> approach to culturally pluralistic education. In addition, the most important consideration in developing a program in multicultural education is taking steps to insure collaborative linkages among all sectors to be affected by the program.

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